ARTICLES TO BE ENQVIRED

of within the Dioceſſe of *Lincolne*, in the primarie Viſitation of the Right Reuerend Father in God, IOHN, by Gods prouidence, Biſhop of LINCOLNE, and Lord Keeper of the Great Seale of ENGLAND.

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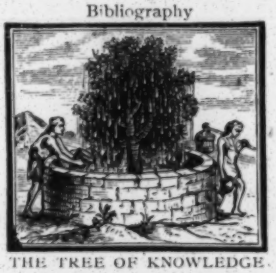
Bibliography



THE TREE OF KNOWLEDGE.

'In Paradise the Tree
Of Knowledge was the pride;
By God's supreme decree,
The man who eat, then died.

But Heaven in mercy since
Does him who tastes forgive;
To know is no offence:
Now, he who eats, shall live.'

HENRY STEVENS of Vermont, FSA, &c
4 Trafalgar Square, London.
1882

C. 110. f. 7
~~1368 d 38~~

K. Lincoln, Diocese of Visitation Articles.

The Aduertiſement.

THE Miniſter and Churchwardens, are to call vnto them the Neighbours of the Pariſh, and out of them (if need bee) to make choice (according to the cuſtome of the place) of two of the diſcreeteſt Pariſhioners to be Sidemen, and they all together are to read ouer theſe Articles diuers times.

Then, after they haue duely conſidered of them, they are to write an anſwer, or preſentment vnto euery Article particularly, and truely, according to their conſciences.

Laſtly, they are all of them, to bring their preſentments to the Viſitation, and there the Church-wardens and Side-men, vpon their oathes, but the Miniſter according to the Canon in that behalfe, are to deliuer them vp vnder their hands in particular to euery Article.

The Oath miniſtred to the Church-wardens and Sworne-men.

YOu ſhall ſweare, that all affection, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure, or malice ſet aſide, you ſhall vpon due conſideration of the Articles giuen you in charge, preſent euery ſuch perſon of, or within your pariſh, as hath committed any offence, or fault, or made any default mentioned in any of theſe Articles, or which are vehemently ſuſpected, or defamed of any ſuch offence, fault, or default, wherein you ſhall deliuer vprightly, and according to truth, neither of malice preſenting any contrary to truth, nor of corrupt affection, ſparing to preſent any, & ſo conceale the truth: Hauing in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So helpe you God, and the contents of this Booke.

¶ Touching the Church, Churchyard, Parſonage, *and Vicarage houſe.*

FIrſt, whether your Church, Chappell and Chancell be well and ſufficiently repaired in the Walls, and Roofe, the ſeats conuenient, the floore paued, the Windowes glazed, and all theſe cleanely kept, and the Manſion houſe of your Parſon, or Vicar, with the buildings thereunto belonging, be likewiſe well and ſufficiently repayred, and your Churchyard walls, Railes, or pales cleanly kept?

2 Whether hath your Church or Churchyard bẽn abuſed & prophaned by any fighting, chiding, brawling or quarrelling, any plaies, Lords of miſrule, Summer Lords, Morris dancers, Pedlers, Bowlers, Bearewardes, Butchers, Feaſts, Schowles, tẽporall Courts or Lẽts, Lay Iuries, Mullers, or other prophane vſage in your Church, or Churchyard, any Bels ſuperſtitiouſly rung on Holydaies or their Eeues, or at any other times, without good cauſe allowed by the Miniſter & Churchwardens; & haue any trées bẽne felled in the Churchyard, & by whom?

3 Whether are your Almeshouſes, and Church houſe, and ſchoole houſes, or other houſes or buildings ſet vpon the ſoile of the Church or Churchyard, ſufficiently repaired, maintained and to godly and right vſe imployed?

4 Whether haue you in your Church, all things neceſſary for common Prayer, and other Rites of the Church, as the Bible in the largeſt volume, the Booke of Common prayer lately authoriſed by his Maieſty, the bookes of Homilies allowed, the two Pſalters, Bullingers Decades, Paraphraſe of Eraſmus, Iewels workes, God & the King, a conuenient Pulpit for Preaching, a decent ſeat for the Miniſter to read ſeruice in, conueniently placed, a ſtrong Cheſt with thrée lockes, and thrée keyes, one for the Miniſter, the other for the Churchwardens for the kéeping of the Regiſter booke of the Chriſtnings, Mariages, and burials, and a poore mans bore conueniently ſeated in the Church doore. And whether is the ſame Regiſter booke kept in the ſame Cheſt, and not taken out, but in the preſence of the Miniſter and Churchwardens, or their ſeuerall Deputies, being all together. And whether doth your Miniſter at the making of his Pariſhioners Wills, exhort them, to giue to the poore mans bore, according to their abilities. And alſo whether do you euery Sunday ſée all the names of ſuch as were married, chriſtened, and buried in your Pariſh the wéeke before, orderly ſet downe in the ſaid Regiſter booke: And whether haue you ſuch a Regiſter book in parchment, or no? & if you haue one, whether is it ſubſcribed by you & the Miniſter in euery leafe being full. And whether is the ſame made perfect from the firſt yéere of Quéene Elizabeth vntill this time? and if it be not perfect, you the Churchwardens ſhall procure the ſame to be perfected ſo far as the ſame may be ſupplied by the Regiſters office, or otherwiſe, within thrée months next after this viſitation?

5 Whether haue you in your Church a Font of ſtone for Baptiſme ſet in the ancient vſuall place, a decent Table for the Communion conueniently placed, couered with ſilke, or other decent ſtuffe, in time of Diuine Seruice, and with a faire linnen cloth ouer that, at the adminiſtration of the Communion?

6 Whether haue you all ſuch Bells, Ornaments, and other vtinſels as haue anciently belonged to your Church, a Communion cup of ſiluer, with a couer, a faire ſtanding pot of Pewter or purer mettall for the wine vpon the Communion Table, a comely ſurpleſſe with ſléeues, and a booke of the names of all ſtrange Preachers, ſubſcribed with their names, and the name of the Biſhop or others where they had licence?

7 Whether is the almes for your poore quarterly at the leaſt diſtributed by you the Church-wardens, and the Miniſter, in the preſence of ſix of the chiefe Pariſhioners, to your poore people?

8 Whether are the Ten Commandements ſet vp in the Eaſt end of the Church, and other choſen ſentences of holy Scriptures vpon the wals in conuenient places, and the Table of the degrées prohibited in mariage, ſet forth Anno 1563.

9 Whether you haue in your Church or Chappell the booke of the Canons agréed vpon in the Conuocation holden at London, An. 1603. and confirmed by his Maieſties royall authoritie, & whether your Miniſter haue read the ſame in your Church once euery yéere, according to his Maieſties Iniunctions in that behalfe.

Touching the Miniſterie, Seruice, and Sacraments.

WHether is the morning prayer ſaid or ſung by your Miniſter, both morning and euening, diſtinctly and reuerently euery Sunday and Holiday, and on their Eues, and at conuenient and vſuall times of thoſe dayes, and in moſt conuenient place, for the edifying of the people?

2 Whether doth your Miniſter obſerue the orders, rites and ceremonies preſcribed in the booke of Common Prayer, in reading the holy Scriptures, prayers, and adminiſtration of the Sacraments, without diminiſhing (in regard of preaching or any other reſpect) or adding any thing in the matter or forme thereof?

3 Whether doth your Miniſter on Wedneſdayes & Fridayes, not being Holydayes, at the accuſtomed houres of ſeruice reſort to the Church, and ſay the Letanie and other prayers preſcribed? And doth your Clerke or Sexton giue warning before by towling of a Bell on thoſe dayes, and doth one perſon of euery houſe repaire to the Church at thoſe times vſually, and there ſtay according to the Canon?

4 Whether your Miniſter leauing the vſe of the Font, doe chriſten or baptize in any Baſons, or other prophane veſſels, or whether your Miniſter doe baptize or chriſten any out of the face of the Church and congregation, and at any other time then vpon Sundayes and Holidayes without ſpeciall cauſe, or without Godfathers or Godmothers. And whether any perſon or perſons be admitted to anſwer

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as Godfathers and Godmothers, at the christning of any Childe, except he or she haue before receiued the holy Communion, And whether doth your Minister in the baptizing of children, obserue the Orders, Rites and ceremonies appointed in the booke of common Prayer, without addition, omission, or innouation?

5 Whether do you know any Parents, hauing children that are yet vnchristned, or that were not christned at their owne Parish Church or Chappell, or for what cause they remaine yet vnchristned, or haue not bin christned at their parish church or chappell, or doe you know, haue heard, or vehemently suspect any such Parents whose children haue béene christned by any Popish Priest, or otherwise, then by the Lawes of the Church of England is allowed?

6 Whether doth your Minister, as oft as he administreth the communion, first receiue it himselfe, whether doth he vse any bread or wine, newly brought, before the words of institution be rehearsed, and the bread and wine present on the table, doth he not deliuer the bread and wine to euery communicant seuerally?

7 Whether doth your Minister giue warning publikely in the Church at Morning Prayer, the Sunday before he administreth the Communion, for the better preparation of the Parishioners?

8 Whether hath your Minister admitted to the Communion any Churchwarden or Sidesman, who hath wittingly & willingly neglected contrary to his oath, to present any publike offence or scandall, being moued to present either by some of his Neighbors, his Minister or Ordinary?

9 Whether hath your said Minister admitted to the Communion any that bée openly knowne to liue in some notorious offence or crime without repentance, or satisfaction of the congregation, or who hath openly and maliciously contended with his or her Neighbors, before he or she haue openly and charitably reconciled themselues againe, and remitted all rancor and malice, whatsoeuer controuersie hath béene betwéene them?

10 Whether hath your Minister administred the Communion to any but such as knéele, or doe any refuse to knéele; hath he administred to any who refuseth to be present at publike prayer, or who hath depraued the booke of common praier, administration of the Sacraments or the Rites and ceremonies prescribed, or the Articles of Religion agréed vpon, or the book of ordring Priests & Bishops, or against his Maiesties supremacie, or haue any béene for those causes repelled, and haue they repented in writing or otherwise, and what be their names?

11 Whether hath your minister maried any incontinent persons, before they haue done penance, or procured licence from the Ordinary, and what be their names?

12 Whether hath your minister more benefices then one: if he haue, how farre distant are they, and whether serues he two cures or not, and how farre distant,

how often is he absent in the yeare? when he is absent, hath he an allowed preacher for his Curate?

13 Whether your Parson or Vicar, haue come to his benefice by any Simony, fraud or deceit, or by any conference or agréement of friends, or any other bond, composition, or agréement, or by any colourable part or vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof. And whether in performance of any such pact, couenant or promise, there hath béene any bond or lease made betwéene the Patron and the Incumbent directly or indirectly.

14 Whether doth your Minister kéepe his benefice and glebe-land in his owne hand, or to whom, and for how long time is it letten, and hath béene vsed by his farmor, hath not your Minister exchanged his glebe-land and Parsonage or Vicarage house, and suffered another lay-man to haue the same, & taketh another house and land for it, doth he not take a certaine sum of money yéerely for all or some part of his tythes as a pretended rate, and haue you knowne or heard that he or his predecessors haue had these tythes in kind in former times? And whether is there a sufficient terrier made of the glebe-land, belonging to the said Parsonage or Vicarage, and brought into the principall Registers office of the Lord Bishop?

15 Whether your Church or Chappell be, or haue béene destitute of a Curate, and how long, and by whose default, and whether any Curate haue serued, or doe serue without license of the Ordinary?

16 Whether doe you know any Popish Priests, Seminaries, Iesuits, or runagate persons, that doe preach, say Masse, or Minister any Popish Sacraments or ceremonies, or else doe resort secretly or openly vnto your parish, and what be their names, and vnto whose house doe they resort, and of whom are they harboured and relieued, set downe their names and surnames.

17 Whether your Parson, Vicar, or Curate, or any other person in your Parish, be a fauorer of the Romish Church, or religion, or of any other sect or schismaticall opinion, or hath or doth maintaine, or teach any doctrine, contrary or repugnant to any of the Articles agréed vpon by the Clergie in the Conuocation holden at London, An. Dom. 1562. And whether they haue taught publikely or secretly any doctrine, tending to the discredit and dispraise either of the Booke of common Prayer, or of the Preachers and Ministers of the word and sacraments, or of the receiued order for gouernment by Archbishops, Bishops, Deanes, Archdeacons, and other officers in the Church of England, or make any other innouation. And whether haue they permitted any man so teaching, or making innouation in such manner?

18 Whether is your Minister an allowed Preacher? if he be, doth he euery sunday in your Church, or some other néere adioyning where no Preacher is, preach one Sermon euery Sunday?

19 Whether

19 Whether doth your Minister being no Preacher allowed, presume to expound the Scripture in his owne Cure, or else-where: doth he procure euery Moneth a Sermon, to be preached in his Cure by preachers lawfully licensed; and on euery Sunday when there is no Sermon, doth he, or his Curate read some one of the Homilies prescribed?

20 Whether your Minister doe openly euery Sunday after he hath read the second lesson at Morning prayer, and Euening prayer, admonish and warne the Church-wardens and Sworne-men to looke to their charge, and to obserue who offend in absenting themselues negligently, or wilfully from their Parish-church, or Chappell, or vnreuerently vse themselues in time of Diuine Seruice?

21 Whether is your Curate allowed by the Ordinary vnder his hand and seale, to serue your Cure, and whether doth he serue two Churches or Chappels in one day, whether is he a Deacon at the least, and what stipend hath he for seruing the Cure?

22 Whether doth your Minister alwaies in saying the publique praiers, and administring the Sacraments, weare a decent surplice with sléeues, and being a Graduate, doth he alwaies weare therewith a Hood, by the order of the Vniuersities, agréeable to his degrée?

23 Whether hath your Minister, or any other Preacher in your Church, preached any thing to confute or impugne any doctrine deliuered by any other Preacher, and hath he and they prayed for Christs Catholique Church, the Kings Maiestie, the Lords, Archbishops, and Bishops, &c. as is prescribed Canon 55.

24 Whether hath or doth any preach in your Church which refuseth to conforme himselfe to the lawes, rites, and ordinances established, or which hath not first shewed a sufficient license?

25 Whether doth your Minister in his Sermon foure times in the yeare at the least, teach and declare the Kings Maiesties power within his Realmes, to be the highest power vnder God, to whom all within the same owe most loyaltie and obedience, and that all forraine power is iustly taken away?

26 Whether doth your Minister euery Sunday and Holiday halfe an houre before Euening prayer, or more, examine and instruct the youth in the Catechisme set forth in the booke of Common prayer, and whether doth he call them in course, and whether doe the Church-wardens assist the Minister herein?

27 Whether hath your Minister with license, or without, maried any at any other times then betweene the houres of eight & twelue in the forenoone, or in any priuate house, or when there is no license, before the Parents and Gouernors (the parties being vnder the age of 21. yeares) haue testified their consents?

28 Whether hath your Minister declared to the people euery Sunday at the time appointed, what Holidaies and Fasting-daies be the weeke following? Doth

he

he being a Preacher, conferre with all Recusants, and persons Excommunicate or Suspended? Being no Preacher, doth he procure a sufficient Preacher to reclaime them thereby?

29 Whether doth your Minister keepe a note of all persons Excommunicate, and once every six moneths doth he denounce them, which haue not obtained their absolution on some Sunday in Seruice time, that others may be admonished to refraine their company?

30 Whether your Parson, Vicar, or Curate be diligent in visiting the sicke, and comforting them, and whether they bury their dead in such Christian and comely manner, as is prescribed in the booke of Common praier: and whether any Lay-man, other then a lawfull Minister, hath taken vpon him to bury the dead, contrary to order?

31 Whether hath your Minister refused to Baptize any Childe brought to the Church, vpon any Sunday or Holiday, or to bury any corps brought into the Church or Church-yard, or to Church any woman, hauing had conuenient warning thereof?

32 Whether hath your Minister being truly informed of the danger of death of any Infant vnbaptised, and being desired to goe to the place where the Child is, to Baptize it, neglected to goe, by meanes whereof the Childe died vnbaptized?

33 Whether doth your Minister at any time preach or administer the Communion in any priuate house, except when any are so impotent that they cannot goe to Church, or very dangerously sicke?

34 Whether doe any Chaplens in your Parish preach or administer the Sacrament in any Chappell not consecrated, or in any house hauing no Chappell allowed by law, and doe the Lords and Maisters where such Chappels be, resort often to the Parish-church, and there receiue the Communion once at the least euery yeare?

35 Whether doth your Minister reside vpon his Parsonage, or Vicarage-house.

36 Whether is there any building of any Chancell, Parsonage, or Vicarage-house in the memorie of man decaied, or taken away, or changed in the couering of any of them, within that time?

37 Whether hath your Minister without license maried any which haue not béene thrée seuerall Sundayes or Holidayes asked in your Church in the time of Diuine Seruice, or hath he with license, or without, maried any whereof neither parties dwelt in your Parish. And whether any dwelling in your Parish were maried in another Parish, where neither of them dwelt at the time of such marriage?

38 Whether hath your Minister held or appointed any publique fast, or béene present

preſent at ſuch: doth he, or any other in your Pariſh hold any Lecture or exerciſe, or attempt by faſting or prayer, or otherwiſe to caſt out any deuils, without the licence of the Biſhop, vnder his hand and ſeale?

39 Whether hath there béene any ſecret conuenticles or méetings in your Pariſh by any Prieſts, Miniſters, or others, tending to the deprauing of the forme of Prayer, Doctrine, or gouernment of the Church?

40 Whether doth your Miniſter weare any cut or pinckt apparell: doth he in publique goe in his Dublet, and Hoſe, without a Coat, or Caſſocke, and doth he weare any light coloured ſtockings, or lace vpon his apparell?

41 Whether doth your Miniſter reſort to any Tauernes, or Ale-houſes, except for his honeſt neceſſities: or doth he bord or lodge in any ſuch place: doth he vſe any baſe or ſeruile labour, drinking, riot, Dice, Cards, Tables, or any other vnlawfull games: is he contentious, a Hunter, Hawker, ſwearer, dauncer, ſuſpected of incontinencie, or giue euill example of life?

42 Whether doth your Miniſter weare a decent cloake with hanging ſléeues, as is appointed by the Canon?

43 Whether any in your Pariſh, being a Miniſter or Deacon, hath forſaken his calling, vſing himſelfe in his courſe of life as a Lay-man? And if any ſuch, how long he hath ſo done?

Touching Eccleſiaſticall Courts.

FIrſt, whether the Chancellor, Commiſſaries, or any other vſing Eccleſiaſticall Iuriſdiction in this Dioceſſe, their Regiſters or Actuaries, Apparitors, or Sumners, haue at any time winked at and ſuffered any adulteries, fornications, inceſts, or other faults or offences to paſſe, and remaine vnpuniſhed and vncorrected, or haue committed any penance, without ſpeciall licence of the Lord Biſhop?

2 Whether hath your Archdeacon, or any other for him, viewed your Church, or Chappell?

3 Whether hath there béene any commutation of penance allowed of by the Ordinarie in your Pariſh: and whether hath your Miniſter publiquely ſignified to his Congregation what ſummes of money haue therefore béene paid: and whether haue the ſaid ſummes of money béene diſtributed by your Miniſter or Churchwardens to the poore, or otherwiſe imployed to ſome ſuch godly and charitable vſe, as was preſcribed by the Ordinarie?

4 Whether doe you know any houſholder, or other perſon whatſoeuer within your Pariſh or Chappelry that is deceaſed, that haue made their laſt Wills and Teſtament, the ſame not hitherto béene proued, nor adminiſtration taken from the Ordinarie, or other Iudge competent?

Touching Schoole-Masters.

FIrſt, whether haue you in your Pariſh any Schoolemaſter who teacheth either in publike ſchoole, or in priuate houſe, whether is he reputed to be of ſound faith and Religion, doth he giue any euill example of life, is he allowed by the Ordinarie, vnder his hand and ſeale, or doth your Miniſter or Curate teach, and is he allowed in like manner, or where and by whom are your Children taught?

2 Whether doth your Miniſter or Schoole-maſter who teacheth, teach the Catechiſme by Authority ſet forth. Doth he when there is any Sermon or Diuine Seruice, bring his Schollers to Church, and ſée them quietly and ſoberly ordered: doth he examine them after their returne what they haue learned of the Sermon?

3 Whether doth he at other times teach them ſuch ſentences of holy Scriptures as may induce them to all Godlineſſe. Doth he teach the Grammer ſet forth by King Henry the eight, continued by King Edward the firſt, and Quéene Elizabeth?

4 Whether hath your Schoole-maſter an Vſher vnder him, are they both diligent, is your Vſher allowed by the Ordinary, doth your Schoole-maſter direct his Vſher the forme and manner of teaching, and doth he weékely take account of him, and the Schollers vnder his charge, how they haue profited and what they haue learned, and out of what Authors?

5 Whether hath either of them ſpoken, writ, or taught againſt any thing whereunto he formerly ſubſcribed, as the Kings Supremacie, the Articles of Religion, Booke of Common Prayer, or any other thing therein contained?

Touching the pariſh Clerke and Sexton.

FIrſt, whether haue you a pariſh Clerke appointed by the Miniſter ſufficient for his place, of the age of twentie yeares at the leaſt, is hée of honeſt conuerſation, can he read, write, and ſing, is he diligent in his Office, and ſeruiceable to his Miniſter, in the time of Diuine Seruice, and otherwiſe?

2 Whether doth your Clerke meddle with any thing aboue his Office, as Churching of women, burying the dead, reading of prayers, or ſuch like?

3 Whether doth your Clerke or Sexton kéepe your Church cleane, the doores ſafe locked, is any thing (by his default) loſt or ſpoiled in the Church, doth he ſuffer any vnreaſonable ringing, or any prophane exerciſe in your Church?

4 Whether doth your Clerke or Sexton, when any is paſſing out of this life, neglect to toll a bell, hauing notice thereof, or the party being dead, doth he ſuffer

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any more ringing then one short peale, and before his buriall one, and after the same another?

5 Whether doth any of your Parish refuse to pay vnto the Parish Clerke or Sexton such wages as are vnto them due, and haue beene accustomably paid?

Touching Parishioners.

FIrst, whether hath any in your Parish spoken against, or any way impugned the Kings Maiesties Supremacie in causes Ecclesiasticall, the Truth and Doctrine of the Church of England, the forme of Gods worship contained in the booke of Common prayer, and administration of the Sacraments?

2 Whether there be any person or persons knowne or vehemently suspected, to haue written, printed, or by any meanes published and dispersed, or otherwise to haue, or to haue had in his, or their vse or keeping any of those slanderous or Schismaticall and Seditious Libels or other bookes, that impeach the Booke of Common Prayer, or the Religion, and Ecclesiasticall Gouernment, or any part thereof, established by Law in this Realme, or doth impeach the credit or estate of any Ecclesiasticall person or Gouernor within the same?

3 Whether hath any in your Parish spoken against or impugned the Articles of Religion agreed vpon in Anno Domini 1602. the rites and ceremonies established in the Church, the gouernment by Archbishops, Bishops, Deanes, Archdeacons, and others that beare office in the same?

4 Whether hath any in your Parish spoken against, or impugned the forme of making and consecrating Bishops, Priests, or Deacons, or haue any separated themselues from the society of the congregation, and combined in a new Brotherhood, or depraued the Sinode lately held by the Kings Authority?

5 Whether hath any in your Parish maintained or defended any such Ministers or Schoolemasters as refuse to subscribe to the order of the Church. Haue they affirmed that such Ministers and adherents may make rules and orders in causes Ecclesiasticall, without the Kings authoritie?

6 Whether doth any in your Parish prophane, violate, or mis-spend the Sabboth, or Holidayes, or any part of them, vsing any offensiue conuersation, or worldly labour in those dayes, or any of them?

7 Whether hath any in your Parish in the time of Diuine Seruice, couered his head, albeit he hath infirmitie, in which case, a Cap or Night-coife is allowed, or is there any who hath not reuerently kneeled, when the generall confession, Letany, and other Prayers are read, and which haue not stood vp at the saying of the Beleefe?

8 Whether hath any in your Parish disturbed the Seruice or Sermon by

walking, talking, or any other way, or departed out of the Church during the Seruice or Sermon, without some vrgent cause, or loytered about the Church, or Church-porch?

9 Whether there be any in your Parish, man, or woman, being aboue sixteene yéeres of age, that hath not receiued the holy Communion thrice at the least euery yeere, and namely at Easter last, or thereabouts for once: and whether any haue receiued the Communion in any other parish Church, or Chappell, or priuate place?

10 Whether hath any parent béene vrged to be present, or admitted to answer as Godfather for his owne childe: or hath any Godfather or Godmother made any other answer or speech, then is prescribed by the Booke: or haue any béene admitted for such at Baptisme who haue not first receiued the Communion?

11 Whether doe all Fathers, Mothers, Maisters, Mistresses, come and cause their children, seruants, and apprentices to come duely to the Church, and according to the Ministers direction to be instructed and catechized, or who be they that haue not obeyed the Minister herein?

12 Whether haue any persons married together within the degrées of consanguinitie or affinitie prohibited, set forth in a Table appointed to be placed in euery Church: or haue any married, or contracted themselues vnder the age of one and twenty yéeres, without the consent of their Parents, or Gouernours, if their Parents be dead?

13 Whether haue any persons once lawfully maried together, forsaken each other, or doe liue asunder, without the authoritie of the Ordinarie, or doe any being diuorced or separated marie againe, the former Wife or Husband yet liuing?

14 Whether haue any béene maried, in the times wherein mariage is by law restrained, without lawfull license, viz. from the Saterday next before Aduent Sunday, vntill the fourteenth of January, and from the Saterday next before Septuagesima Sunday, vntill the Munday next after low Sunday, and from the Sunday before the Rogation weeke, vntill Trinitie Sunday?

15 Whether hath any of your parish vnreuerently vsed your Minister, or haue any laid violent hands vpon him, or disgraced his office and calling by word or déede?

16 Whether haue you in your Parish any dweller or sojourner, a maintainer of popish doctrine, or suspected to keepe or disperse schismaticall bookes, or to fauor any heresie or error?

17 Whether haue you any common resorts to your Church which are not of your Parish, or doe any such receiue the Communion amongst you, what be their names, and of what Parishes are they?

18 Whether

18 Whether haue any in the time of Seruice opened their Shops, exercised their Trade, vsed any gaming, béene in any Tauerne or Alehouse, or otherwise ill imployed?

19 Whether are there in your Parish any adulterers, fornicators, incestuous persons, bawdes, receiuers, close fauourers, conueyors away, or which suffer to depart any incontinent person vnpunished, or any which haue their often méetings in priuate places, and in the night time, or other vndecent times, and by reason thereof are commonly defamed, or vehemently suspected of any of the said crimes?

20 Whether the fift of August and the fift of Nouember be kept holy, and thankes giuing made to God for his Maiesties and the States happy deliuerance, according to the Ordinance in that behalfe?

21 Whether are there in your Parish any blasphemers, common swearers, ribaudes, and such as commonly vse Bawdry, vnciuill, immodest, and filthie spéeches, malicious slanderers, scolds, common drunkards, or any defamed of any of the said crimes?

22 Whether are there in your Parish any Vsurers, that doe take for the forbearance of money or other goods, aboue the rate of ten pound in the hundreth for a yeare, or aboue that rate in greater and lesser summes, or doe exact, or compound for the loane of any money, aboue the rate in the Statute mentioned. Or any dwelling out of your Parish, haue committed any such offence within your Parish, or be defamed thereof?

23 Whether doe any in your Parish administer the goods of the dead without authority, or suppresse their Will or Testament. Haue any Executors neglected to performe their Wills, especially in paying of Legacies giuen to the Church, to the poore, or to any other charitable or godly vses?

24 Whether doe any refuse to pay to the reparations, ornaments, and other things required in your Church, as they are cessed by a lawfull Vestrie, or any dwelling out of your Parish which hold land in your Parish?

25 Whether haue any in your Parish béene Christned, Churched, Buried or receiued the Communion, or béene married out of your Parish, both parties dwelling in your Parish?

26 Whether haue all women in your parish deliuered of Childe come at conuenient time after to Church, to giue thanks, and haue they béene Churched, according to the forme of the booke of common prayer?

27 Whether hath the perambulation of the circuit of your Parish béene obserued once euery yeare, if not, in whose default?

28 Whether haue any in your Parish giuen to the Church wardens or Sidemen, or any of them, euill words, for doing their duties, according to their oath,

and conſcience, in making preſentment for any fault?

29 Whether there be any man or woman in your Pariſh that is defamed for vſing Witchcraft, Sorcerie, Charmes, or vnlawfull prayer, or inuocations, in Latine, or Engliſh, or otherwiſe, vpon any chriſtian bodie, or beaſt; or any that reſorteth to the ſame perſon for counſell, or helpe, and what be their names?

30 Whether there be any that pretending themſelues to be Phyſitians or Chirurgions, doe take vpon them to practiſe Phyſicke, or Chirurgerie, not being lawfully licenſed thereunto, or which refuſe to ſhew their ſaid licence to the Miniſter or Curate, and Church-wardens of your Church or Chappell, when they ſhall be thereunto required?

not in ye laſt Artic.

31 Whether any in your Pariſh doe buy, ſell, eat, drinke, talke, ſet on worke, or conuerſe, or otherwiſe communicate with any excommunicate perſon in your Pariſh?

this was ye laſt Artic. of ye former Booke.

32 Whether any perſon doe often reſort to your Pariſh, and ſtaying there vpon the Sabboth dayes or Holidayes during the time of Diuine Seruice, doth not come to the Church to heare Seruice and Sermons, according to Law?

Touching Church-wardens and Sworne-men.

FIrſt, whether doe any in your Pariſh take vpon them to be Church-warden or Sides-man, which is not lawfully choſen by the Miniſter and Pariſhioners, according to the Canon; or doe any continue that office longer then one yeare, except they be choſen againe, and are all ſuch officers choſen yearely in Eaſter-weeke?

2 Whether doe your Church-wardens within one moneth at the moſt after their yeare ended, before the Miniſter and Pariſhioners, giue vp a iuſt account of all ſuch money and other things as they haue receiued and beſtowed? Haue they deliuered all remaining in their hands, belonging to their Church or Pariſh by bill indented, to the next Church-wardens?

3 Whether haue the Church-wardens with the aduiſe of the Miniſter from time to time prouided a ſufficient quantitie of fine white bread, and wholeſome wine for the number of Communicants? And haue they and you, at euery Communion, collected the deuotion of the Communicants, and put it into the poore mans box?

4 Whether doe the Church-wardens and Sworne-men before euery Viſitation, and at other times, when there is iuſt occaſion, meet and conferre about their preſentments, and the anſwering of their Articles? And who hath (after notice giuen him of the time and place) carelеſly abſented himſelfe?

5 Whether the forfeiture of twelue pence for abſence from Church appointed by

by Statute for the vse of the poore, be taken and leuied by the Church-wardens, and imployed according to the said Statute: and whether is the same forfeiture taken of all persons which stand wilfully suspended, or excommunicate?

6 ¶ Whether haue any Church-wardens lost, sold, changed, or retained any goods, ornaments, bells, rents, or implements of the Church, without speciall licence of the Ordinarie?

7 ¶ Whether doe you the Church-wardens and Sides-men about the middest of Diuine Seruice vsually walke out of the Church, and see who are abroad in any Ale-house, or elsewhere absent, or euill imployed, and haue you presented all such to the Ordinarie?

8 ¶ Whether doe you know or haue heard of any fame or offence committed, or dutie omitted by any of your parish, before your time, and heretofore not presented by the former Church-wardens to the Ordinarie, or as yet not reformed, and haue you presented the same?

9 ¶ Whether any person who hath committed fornication, adulterie, or other offence, punishable by the Ecclesiasticall law, hath not beene presented nor punished by the Ordinarie in regard of any pennance enioyned vnto them, by any of his Maiesties Iustices of the peace?

FINIS.

Oteli in primatu Dis. Jesus Ep.
Lincoln 1622

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